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15th August 1959.

Sm. Sahasani

Colombo.

Religion and life are inseparable. Religion is an integral part of man's life. It is the foundation for code of conduct necessary for making of a better man and a better society.

The task of religion is to make men and nation true, just, honest, pious, compassionate and divine.

Practise religion and become divine.

May Lord Bless you Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar :

21 Aug., to 20 Sept.)

AUGUST

26 Sri Krishna Janmashtami;
Sri Jnaneshwar Jayanti

30 Ekadasi

31 Pradosha Puja

SEPTEMBER

2/3 Amavasya ;
All-Souls Day (local)

8 Seventy-Third Birthday
of Sri Swami Sivananda

13 Ekadasi

14 Pradosha Puja

16 Purnima ;
Appaya Dikshita Jayanti

NAVARATRI PUJA

will begin at Sivanandanagar on 3rd October and conclude on the Vijaya Dashami day on 11th. All are welcome to participate in the celebrations (with due notice to the Secretary, Divine Life Society).



DIVINE LIFE

VOLUME TWENTY-ONE

AUGUST 1959

NUMBER EIGHT

Islamic Tenets and Proverbs

(Dr. Selwyn G. Champion)

1. Yesterday is dead; tomorrow is not born; today is in the agonies of death.
2. The world is a bridge; pass over it but build no house there. He who hopeth for an hour may hope for eternity. The world is but an hour; spend it in devotion; the rest is unseen.
3. Truth is born of falsehood, as light cometh from darkness.
4. Who has seen tomorrow?
5. Know that everything is vanity but God.
6. The most wicked of men is he who accepts no apology, covers no sin, and forgives no fault.
7. Every soul shall be paid what it hath merited.
8. He who has not tasted does not know.
9. None can worship rightly so he be not hungry.
10. The world is a man, and man is a world.
11. I was a hidden treasure, and I wished to be known; so I created the world.
12. The wise aspire to know; the foolish to relate.
13. Working is half religion.
14. In the world everything draws something to itself: the warm attracts the warm, the cold the cold.
15. When anything touches thee, it touches me; lo, in every case thou art I.
16. Turn thy sight unto thyself, that thou mayest find me standing within thee.
17. I had no shoes, and I murmured, till I met the man who had no feet.
18. Any object of adoration is better than self-worship.
19. To gain the fruit, man must break the shell; yet without shell the fruit will come to naught.
20. In thy presence "I" and "thou" have ceased to exist; they have become one: the quest and the way and the seeker are one.
21. Religion is the divinity within us reaching up to the divinity above.
22. My right to thee is great and cannot be denied; my mercy for thee is ample and cannot be ignored; my love in thee exists and cannot be concealed; my light to thee is manifest and cannot be obscured.
23. He needs no other rosary whose thread of life is strung with beads of love and thought.
24. Take what you see, and leave that which you hear; when the sun rises, you have no need of saturn.

25. He who seeks and uses earnest endeavour, finds; and he who knocks at the door and is persistent, enters.

26. The heart of the old is always young in two things, in love for the world and length of hope.

27. Treat others as thou wouldst be treated. What thou likest not for thyself dispense not to others.

28. Three kinds of people will not enter paradise: a deceiver, a miser, and one who reproaches others with obligation after giving.

29. The path of seven stages of Sufism is: repentance, abstinence, renunciation, poverty, patience, trust in God, and satisfaction.

30. Extend thy pardon to him who has wronged thee, and thy charity to him who has withheld it from thee.

31. Do well the little things now; so shall great things come to thee by and by, asking to be done.

32. Whoso knows himself, knows his Lord.

33. O our Lord! In Thee do we trust; to Thee do we turn; to Thee we shall come back at the last.

34. The Lord of the worlds—who hath created me, and guideth me, who giveth me food and drink, and, when I am sick, healeth me, and who will cause me to die and again quicken me, and who, I hope, will forgive me my sins in the day of reckoning.

35. Real love is neither diminished by un-

kindness, nor increased by kindness.

36. Meditation is a mirror which reveals to you your virtues and your vices.

37. O God! Protect me from myself.

38. Knowledge is as a father, practice a mother.

39. The first condition of knowledge is doubt.

40. The law without the truth is ostentation and the truth without the law is hypocrisy.

41. The law of life requires: sincerity to God, severity to self, justice to all people, service to elders, kindness to the young, generosity to the poor, good counsel to friends, forbearance with enemies, indifference to fools, respect to the learned.

42. For life is but a tale by watchfire told; haste thee! the fire burns low, the night grows cold.

43. What is joy, what is woe, but scented ash that used to glow? A sandalwood of long ago, a camphor of the past.

44. Judge not, in order that ye be not judged.

45. I avow ignorance; that is my knowledge.

46. When the heart weeps because it has lost, the spirit laughs because it has found.

47. When his heart is empty of phenomena, he is poor.

48. They who sell guidance for error, and pardon for torment, how patient must they be of fire!

49. Do good; you will find good.

50. Open-handed, God-befriended.

SPIRIT OF HINDUISM

On the outer surface of a melon one notices the marks of division, but when the melon is broken, it is found to be one homogeneous fruit. Even so, the exterior of Hinduism is criss-crossed by sects and cults, but, in reality, this ancient religion is based on the essential principles of unity. There must be relative differences to suit diverse tastes and temperaments. Those differences grew up mainly due to the unavoidable stresses of history. It should not be overlooked that the divisions in Hinduism and its myriads of restrictions have been the secret of its survival. Otherwise, it would have gone the way of the ancient religions of the Egyptians, the Sumerians, the Assyrians, the Babylonians, the Persians, the Greeks, the Romans, the Magyars. Hinduism survived through its ability to perceive unity in diversity, and to allow the necessary freedom to the rational mind to grow according to the laws of individual growth, while preserving its social structure in a steel-frame of moral codes, and its spiritual outlook through a fabulously dimensionless philosophical hypotheses.

—Sriami Sivananda

Indian Music

(Sri Swami Sivananda)

MUSIC AND THE OTHER ARTS

Not merely the magical spell it wields, the widest universality it claims, the subtleties that characterize its melodious manifestations, but several other unique features, all its own, distinguish, dignify and exalt the art of music, over and above all other arts. Painting, sculpture, literature and the other avenues of human emotional expression have the advantage of form of some kind, of being able to appeal to the human mind through the eye, a more satisfactory sense than the ear, and of comparative stability of existence of duration.

The forms can be seen, kept steady for constant inspection and even corrected over and over again, if need be. But music has no facility of this sort, and originating as it does, as invisible sound, lingering in the air for but the barest fraction of a moment, it disappears into ether, leaving not a tangible trace behind for verification even, let alone for correction. In its effects and influence on the human mind, however, it is more universal than others: the various forms of the other arts can be neither fully enjoyed nor appreciated by one who does not have a certain amount of acquaintance with these respective arts and their functioning principles.

But music is for all; from inanimate objects (sound affects matter) to consciousness-transfigured Yogi, every bit of creation is subject to its melodious sway, in some measure or other, to a smaller or greater extent; and if there is any agency under the sun which can make man, with all his conflict of feelings and passions and with sorrow, disease and death trailing him always, forget all of them for at least a blissful moment of relaxation, it is music and music alone. That this form of art happens to be also a delectable medium for getting into tune with the Infinite is one of the favours bestowed on mankind by a merciful Providence.

INDIAN MUSIC: ITS DIFFERENTIA

Apart from its aesthetic and artistic value,

this wonderful art of music has always held for the Indian mind a clarion call to spiritual development, and has been widely cultivated since time immemorial. What distinguishes Indian music, however, from its counterparts in other climes is its outlook and tendency: it was never regarded in India as a mere lay art, as a mere system of pleasing only the sensuous nature of man. It was always held to be but an extension and outward symbolization of the omnipresent Pranava Nada and utilized to a large extent for purposes of God-communion, a feature it has retained to the present-day, as will be evident from the fact that in the past the subject of musical compositions has often been God and His glories.

CARNATIC AND HINDUSTANI MUSIC

The elaborate system of musical practice and expression developed along these lines was at first basically the same throughout the vast stretches of land bearing the imprint of Vedic culture, and had a supreme unity of nature and purpose. From the time of the Greek invasion, however, the north-western part of India came to be coloured by the impact of Hellenic, Shaka, Arabic, Persian and Moghul civilizations. As a result, it began to show increasingly certain natural and inevitable modifications in practice and came gradually, in course of time, to be labelled the Northern or Hindustani music. The South, which was protected from such impacts by its geographical position, escaped from coming under the sway of these influences; and the original system accordingly was preserved there in a purer condition which today flourishes under the appellation, Carnatic music. But it is well-known that both these systems are of the same origin and substance, though, of course, considerable variations have manifested themselves owing to growing differences in the styles of expression.

MUSICAL THEORY

Even as it is the case with other arts, the art of Indian music, too, was for a long time confined to its practical and operative or expres-

sive aspect. As soon as practice reached a certain height of development and gathered growth and variety, theoretical expositions of the subject began to appear. These were, of course, something in the nature of a necessity, if the practical secrets of the art, gained by centuries of experience, were to be preserved from oblivion and corruption. These treatises on music were accordingly a record of the practices up to their respective dates and functioned naturally as a grammar of rules on that basis for subsequent guidance.

Narada, Bharata, Sarangadeva, Purandara-dasa, Venkatamaki and a host of others formed a galaxy of 'musician-grammarians' who earned immortal names for themselves by leaving to posterity rich treasure-troves of musical knowledge. In the treatises left by them we have clear and accurate expositions of the principles governing musical practice,—the differentia and genius of the various *ragas* and *melas*, the nature and operation of the distinctive *ghamakas* and other important points calculated to give a practitioner a firm and comprehensive grasp of his chosen field. These, therefore, served both as a record of the achievements up to their time in the theory and practice of Indian music as well as a stimulant to further research and progress.

MUSICAL ARCHITECTONICS

But, then, the growth of any form of art is never appreciably dependent on the rules and grammars on the subject but is more the result of uninterrupted and rich tradition in the practice of the art. The art of music is no exception to this rule. Speaking generally, we find that what kept Carnatic music on rather a high level of excellence are not the grammatical rules and regulations laid down from time to time but the careful preservation and fostering of the rich heritage of practice by generation after generation through the Gurukula system of musical education. There is no need to dilate on this, as everyone in India is familiar with the phenomenon directly or by hearsay. But a special factor that worked in the same direction and contributed to the same result deserves mention here.

It is a fact admitted on all hands that the special feature of Carnatic music is its *raga*

system and that for rendering a *raga* with verve and truth of expression, attentive listening, constant practice, considerable experience, rich imagination, and flair for artistic effects, are the *sine-qua-non*. This is only to say that the *raga* is the keystone of musical architectonics and that of the preservation of its purity depends the well-being of the whole melodic system. The invention of a device for mapping out the all-important *raga* and the handling of the device with brilliant efficiency is the special factor adverted to above. The reference, of course, is to the musical form of composition known as *kirtan* or *kriti*. It is impossible to imagine a more suitable or satisfactory method for fixing the contour and trends of a *raga* and making a blue-print of it, so to say, leaving at the same time plenty of scope for imaginative handling of the same. What better medium can be conceived of for preserving the outlines of the special ambulations of each particular *raga* than a composite picture of it, which the *kriti* is?

'KRITI'

Even today, one will find eminent professors engaged in the ticklish task of laying down the grammar of *raga*, sedulously investigating all the *kritis* in that *raga* as sung by various authoritative exponents in the past and clinching the issues only after such exhaustive comparisons. It must also be a matter of common experience that beginners in music who want to distinguish and recognize *ragas* like *Ananda Bhairavi*, *Yadukula Ramboji*, *Nilambari*, etc., are always advised by knowledgeable persons to take one or two *kritis* in those *ragas* as infallible patterns to guide them to the spirit of these *ragas*. This, again, is also why great pioneers who design a new *raga* (for the first time) invariably take the precaution of composing one or more *kirtans* in that *raga*, laying down thereby, as it were, the four corners of the new *raga* for the guidance of others.

This *kriti* form of composition, so reliable an indicator of *raga* tendencies and the sheet anchor of Carnatic music, has been handled by numberless composers from the time of its induction by Thalappakkam Chinnayya in the fifteenth century A.D. Many of them have been outstanding geni-

uses and left behind them a rich legacy of soul-stirring *kirtans*. But it is sad to have to record also that the greater portion of this has been allowed to be lost. Lacking the means of permanent recording and easy duplication, few of them used to keep any systematic records or copies of their compositions. A few notes jotted down now and then by a composer, excerpts made from the originals by admiring pupils,—these form the extent of the records that have come down to us! The result was that, when a particular singer who had sole custody of some *kirtans* died, those *kirtans* were sooner or later lost to posterity due to negligence and lack of patronage. The magnitude of the loss sustained in this way and by accidents is simply staggering.

DUTY OF MUSICIANS

A few instances will serve to give us an idea of the above reference. Tradition has it that Purandaradasa, who is entitled to be called, so far as an individual can be so called, the founder of what is known today as Carnatic style of music, because of his abundant and meritorious services to it, composed as many as 500,000 *kritis*. Allowing a margin for exaggeration, he was certainly a prolific composer. Today, however, the most diligent search would probably fail to unearth more than 580 of them! Kshetragna, it is believed, left over 4,000 of his inimitable *padas*; we can call ourselves lucky if we can lay our hands on even 200! It is said that Thyagaraja who lived as recently as a hundred years ago, composed no less than 24,000 *kritis* (it will be noticed with interest that the number is the same as the total number of verses in Valmiki Ramayana); however, 700 to 800 of them is the utmost we are now able to recover.

It is the sacred duty of all Nada-Yogis to preserve the *kritis* that yet remain known, and further enrich music by adding soul-elevating compositions. Thus would they render a double-service: spiritually elevating the people and preserving the grandeur of music.

MUSIC AND SPIRITUAL EXPERIENCE

Now, let us consider the spiritual power of

music. Music melts the hardest heart, softens the brutal nature of man, heals many people of many maladies. Wherefrom has music derived this mighty power? From the supreme music of Brahman, the sacred Pranava. Listen to the vibration of the *tambura* or the *veena*: do you hear the majestic Pranava-Nada? All the musical notes are blended beautifully into this Pranava; all the musical notes spring from this Pranava; music is intended to reverberate this Pranava-Nada in your heart; for Om or the Pranava is your real name, your real Swarupa. Therefore, you love to hear music which is but the most melodious intonation of your own essential nature. When the mind thus gets attracted and unified with one's essential nature, the great power of God stored up there wells up within and heals body and mind. The Bhakta enters into Bhava-Samadhi by singing devotional music. He comes face to face with the greatest storehouse of knowledge and wisdom, Ananda or supreme bliss. Therefore, he emerges from this Samadhi as a Jnani and radiates peace, bliss and Jnana all around.

TYAGARAJA

Such a Para-Bhakta or Jnani was Tyagaraja. Such is this glorious music-way of God-realization which Tyagaraja gave to the world. It was because Tyagaraja could enter into the very soul of each *raga* that he could compose songs that would be in conformity with the *raga-bhava*. This harmony between the *raga-bhava* and the *bhava* of the *kriti* that is evoked in the heart of the person singing the *kriti* is the *bhava* that Tyagaraja filled it with. There is a mighty spiritual force and power in the *kritis*; therefore, they have been immortalized. As long as Carnatic music lives, so long will Tyagaraja *kritis* remain, and continue to inspire thousands and thousands of Sadhakas to take to the art of music as a spiritual discipline, as a method of spiritual experience to attain union with the Paramatma, whose first manifestation was the music of the Pranava.

One significant feature in the case of music as a spiritual mode of life is that it not only brings about profoundest spiritual changes in the musician, but also transforms, elevates and ren-

ders peaceful and blissful the minds of the listeners. That is why great saints like Mira Bai, Tukaram, Kabir Das, Tyagaraja, Purandaradasa

and others wove into the magic of the sweetness of their music the power and message of great spiritual realization.

The Secret of Emotional Balance

(Sri Swami Sadananda)

Man is an emotional being. Throughout his life he is subject to the sway of his emotions. Emotional culture is a fundamental necessity in every life.

All the Yogas, or practices, in the spiritual line are methods prescribed for the control of emotions. Emotions are sometimes spoken of as being six in number, namely, Kama or desire, Krodha or anger, Lobha or avarice, Moha or delusion of the senses creating excessive attachment to a particular thing, Mada or selfishness, and Matsarya or the tendency to go to any length for the purpose of achieving one's selfish desire.

All these will be found to be the product of ignorance. They can also be reduced under three headings: Raga or attachment, Dwesha or hatred, and Bhaya or fear. The *Bhagavad Gita* speaks about only these three, and they are said to be seated in what is called Rajas Guna and Tamo Guna. These two are attributes or tendencies of the mind which hinder the progress of spiritual development. It is said in the scriptures that the entire creation is a product of these three Gunas: Sattva, Rajas and Tamas. Rajas is the quality which makes the mind act. Tamas is the quality that restrains action. Sattva is the quality that harmonizes. In other words, it makes the action useful and beneficial. These three Gunas are explained very elaborately in Hindu scriptures. But the play of Rajas and Tamas, which are the two lower Gunas, is responsible for the emotions like desire, hatred, fear, and so on.

IGNORANCE OF REALITY

It is the ignorance of the truth that every human being is a part of the ultimate Reality and, therefore, is capable of having all the qualities of the ultimate Reality that makes a man love or hate or fear. When one knows that one is immortal like the eternal Reality, that one has

got the ability to comprehend everything and also to accomplish everything like the original source from which one came, one will not have any desire or hatred or fear. One should know that one is different from one's mind, and one's body, which are the perishable elements in the universe, which one has brought with him into the world for a definite purpose and which can, therefore, be thrown away when the purpose is accomplished. Unfortunately, the ignorance of the human being is so profound that he feels that he is not different from his own mind, and, therefore, he is led away by the mind to all places where the mind goes.

The mind gathers impressions through its servants, the Indriyas, as they are called, or the senses of knowledge. Someone has called them the windows of consciousness. These senses bring through the eyes, the ears, the nose, etc., information about the universe around him, and because of the pleasant nature of the impressions created, the mind is drawn towards them. The dweller in the body, forgetting that he is independent of the mind, that he is the master of the mind, and has got to control the mind, instead of being led away by it, becomes the victim of the passing emotions. That is why he entertains desire, hatred, fear.

It is in such a state that the Rajas Guna and Tamo Guna of his mind function prominently and the Sattva Guna does not. It is like the case of the owner of a motor car entrusting the task of driving it in the hands of a drunken driver. In his drunken state the driver may dash it against a tree. Likewise, the mind also may drag the Jiva into evil, with serious consequences. So, then, ultimately it is ignorance that is the cause of our wrong emotions, and as long as these wrong emotions dominate the mind, there will be dis-

turbance and agitation, no tranquillity or equilibrium will be possible. The solution, therefore, for the question is that ignorance should be removed.

PAIRS OF OPPOSITES

Where did this ignorance come from and how can it be removed? This ignorance is called Avidya and also Maya. It came from the eternal Spirit itself, and it affects all the manifestations of the Reality, from the topmost to the lowest of creation. Why did it come? Creation or manifestation means merely the bringing into existence of more than one, or the many. When one becomes the many, each object of creation has its opposite. This is known as the Dvandva, or the double aspect. If we speak of God, there is a conception of the non-existence of God. If you speak of light, there is darkness; day has its night, and so on. Therefore, Vidya, or knowledge, has Avidya as its opposite. When the Sat, or eternally existing substance, manifested itself as the Chit, or the absolute consciousness, this manifestation also must have its opposite which is known as Maya, or Para Shakti, or Avidya.

Thus, we see that Avidya is part of the Eternal, and cannot be easily wiped out. It affects the entire creation. Its function is to delude, make the unreal appear as real, and, therefore, the poor, mortal beings that we are, are unable to get over it easily.

There are two paths for getting rid of the influence of this Avidya: the path of knowledge and the path of supreme devotion. These are called Jnana Marga and Bhakti Marga. In the former, one uses one's intelligence for the understanding of the Reality in the manifestation, that is, as it is seen manifested in every object in the universe and in oneself. Thereby man gains the knowledge that in him also there are two elements, namely the Chit and the ignorance. When he, therefore, analyzes everything, he will recognize what is the Chit element, and what is the Avidya or ignorance element. The intelligence element helps him to establish a permanent contact with the ultimate Truth, and, correspondingly, the ignorance element tends to pull

him away from the ultimate Truth and link him with perishable objects.

PATH OF DEVOTION

Self-introspection of a high degree alone will enable a person to keep himself undisturbed by the ignorance element in him, and embodied human beings find it extremely difficult to be entirely free from the ignorance element. To take an example, let us suppose that a highly evolved spiritual person who knows that the body is only a perishable thing, which must pass away some time or other, meets a murderer who comes with a knife to stab him: will he have the tranquillity and the poise and the mental equilibrium to be absolutely unagitated by the sight of the murderer? Will not his attachment to the body show itself in some form or other? That is the real difficulty in the case of getting over ignorance in actual practice. That is why the *Bhagavad Gita* says in one of its verses that even the man of wisdom recognizes after many births that it is necessary to prostrate before the Lord and take Him as his refuge. That is the only way in which it seems to be possible to get over the effects of Maya, or ignorance, which is fundamentally responsible for all the trouble-causing emotions.

Thus, we come to the path of devotion, or Bhakti. This is, it appears, the only possible way in which a mortal being like ourselves can find solace and satisfaction, grace and happiness and tranquillity as long as we are in this world. Recognize that however true the highest ideal of Advaita (the belief in the existence of only one supreme Reality) may be, we are living in a relative world. As long as we are conscious of our separate existence from the supreme Reality, we are conscious of something which is only temporary. Till this body perishes and mind ceases to exist, and till this Jiva gets finally merged in the Paramatma, or the Supreme Reality, existence is only relative. Therefore, the best that can be done is to recognize that there is an all-knowing and all-merciful God, who looks after the entire creation in the most intelligent manner possible, and, therefore, will look after us also because we are part of that creation.

GOD'S NATURE IS ANANDA

When once this fact is recognized, it becomes easy to have an abiding faith in God, and this faith in God and God alone is going to help us in small and in great things. Be convinced that we are under the guidance of the Lord every moment of our lives. Events that happen from time to time appear to be good and bad to us only because we have enslaved ourselves to our servant, the mind, who ought to be kept in his place as a servant. It is the impressions created by the mind that mislead us into the thought that we are experiencing troubles and miseries. Actually everything that happens to us is happening according to the dictates of our Karmas, and God is ever ready to pull us up from the pits into which we have fallen and bring us into close relationship with Him. If we only co-operate with Him in this business of being brought towards Him, we shall be supremely happy even here in this world. This abiding conviction we must permanently have in our mind.

Never forget that God manifests Himself through us, and God is Ananda, in whom there is no trace of misery. There is a beautiful Upanishadic Mantra which asks: "Is it not from Ananda (or supreme happiness) that the whole world came into existence? Is it not through Ananda that the whole world subsists? Is it not unto Ananda that we finally merge?" Examining this Mantra, we find it is literally true. When we are born, are we born with the consciousness of misery? When we grow, we live, and for maintaining ourselves we eat. Does anybody feel unhappy when one is eating? Is not the satisfaction of hunger happiness, or is it misery? Likewise, when we die, after the moment of death is over, does not the Jiva enter once again into happiness, because the momentary fear of death is over, and because there is no further limitation of the body?

TRUST IN GOD

Therefore, the world is full of happiness if only we would open our eyes and see the happiness in it. If a man enters into a brilliantly lit room which has in it a thousand-watts electric

bulb, and goes to a corner and closes his eyes and says "I see only darkness," whose fault is it? Likewise, wherever you turn, you see the glory of the Lord if you only have eyes to see. There is no need for you to make yourself miserable. Fear of disease fear of death and fear of poverty are the three kinds of fear which make you unhappy. But why should you worry about these. The Jiva within has nothing to do with disease or poverty, much less with death. Place yourself entirely in the hands of the Lord. Think that His Will is your will. Surrender yourself absolutely.

When you do so, you throw away all worries and anxieties, you forget hatred, anger, jealousy and all other emotional disturbance. Are not the birds daily fed? Are not the plants daily looked after by an unseen power? Will not the same power look after you? It is to emphasize this teaching—this teaching is the highest—that in a verse in the *Bhagavad Gita* the Lord says: "There is no one who has no other thought in his mind than Myself and who worships Me and Me alone, I look after his needs as they arise from day to day." When the Lord says "no other than Myself," He means that that which is opposed to God is not to be worshiped. The "not-Self" is only Avidya or Maya, for, though everything in the universe is God Himself, because He has manifested Himself as many, if anything that makes one forget this truth, then that is to be regarded as "not-Self." Maya is only the ignorance which makes us believe that every object that we see in the universe is an object other than the Lord. That ignorance is not to be worshiped, in other words, entertained.

When God says "I look after him and his daily needs," He is giving us a guarantee that we need not have any anxiety or worry about ourselves. This does not mean that a person should sit idle, doing nothing at all except thinking of God and waiting for the supply of his necessities to be met by God. It means that we should do what we can for meeting our needs and leave the result in the hands of the Lord. The ability to act is also given to us by God, and if we do

not exercise that ability, we are not doing what God wants us to do. Therefore, the meaning is that let everybody use his intelligence and his body in such a way as to make himself comfortable, but let him never forget that God is ever by his side to help him in whatever he does, provided he does not do anything he knows to be wrong.

So we come to the conclusion that all our negative emotions arise from our ignorance, and this ignorance is incapable of being removed without the grace of the Lord, which we can surely obtain by having abiding faith in Him. 'Trust the Lord and do the right' is the principle that should guide us throughout life.

The 'Middle Way' of the Buddha

(Dr. M. Hafiz Syed, Ph.D., D.Litt.)

It is wrongly supposed in certain quarters that Gautama Buddha was a nihilist and that his philosophy of life was purely pessimistic and that he saw nothing but darkness in the outer world which he advised his followers to despise and renounce. One of the charges against him was that he did not take into consideration the complexity of human nature and he, falling in the footsteps of some of the Yogis and Sannyasis that preceded him, believed in the mortification of the physical part of the being by completely subjugating which he was to attain what is called spiritual salvation.

The noblest sermon that the Buddha uttered is a song in praise of the simple-hearted ministries and loving offices of the household, between the members of the family, the relatives, the friends, the guests. It is only in the immature 'youth' that the emotions are vague, the thoughts undefined, and his duties and responsibilities are not well-understood. When he enters the life of household, with greater experience of the worldly life he discovers that there is no happiness like the happiness of the ideal home, and that the home ever appears as the ideal goal of the *pravritti* half of life, on a higher and higher level, as the qualities of his soul unfold in greater and greater degree.

WAY TO SALVATION

It is a well-known historical fact that having renounced his hearth and home he went into the seclusion of a forest and practised severest austerity in the hope of attaining salvation. He pondered over the fruits of his self-mortification and

found out that this was not the path to the wisdom he sought. Just as he realized in his palace that the way to salvation did not lie in the indulgence of worldly pleasures, so did he, in the forest, realize that fasts and penances did not advance people in their search for deliverance from misery, that *mens sana in corpore sano* must be the true aim. Without bodily vigour the condition of an *arhat* is difficult to attain. He who had discovered the uselessness of foolish tapas, believed in practising the path of moral conduct, meditation and self-analysis. Once he said, "Seek health, the supreme good, be virtuous, conform to truth, and burst attachment's bonds."

In his sermon to the five Bhikshus in the Deer Park, near Varansi, the Tathagata explained the Middle Path, a true means of attaining salvation, thus:

THE GOLDEN MEAN

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, nor repeating prayers, will cleanse a man who is in error.

"Neither bestowing gifts on priests, nor self-mortification, nor the performance of penances, nor the observance of rites, can purify the man who has not overcome his passions.

"It is not the eating of flesh that constitutes uncleanness, but anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparagement of others, superciliousness and evil intentions: these cause uncleanness.

"Let me teach you, O Bhikshus, the Middle

Path, which keeps aloof from both extremes. By suffering, the emaciated devotee induces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail.

"Mortifications are painful, vain and profitless. And how can anyone be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust?

"All mortification is vain so long as selfishness leads to lust after pleasure in this world or in another world. But he, in whom egotism has become extinct, is free from lust, will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. He may eat and drink to satisfy the needs of life.

"On the other hand, sensuality of every kind is enervating. The sensual man is a slave of his passions, and pleasure-seeking is vulgar and degrading."

THREE INDICATIONS

We may summarize in a logical way the

first three methods that lead to the Middle Way. First, the Middle Way refers to the conclusion reached by Gautama the Buddha after seven years of exhausting search: avoid both the extremes. If one is frustrated, one's natural response is to put forth more effort and stronger desire. But the experience of each individual tends to reproduce the experience of mankind that the stronger the desire, the more bitter the frustration. The simple inference that if desire brings frustration, then to stop frustration stop desiring is apparently irresistible.

Secondly, the term 'Middle Way' refers not merely to a mean between princely licence, and ascetic mortification, but a mediation between all opposites.

Thirdly, the Middle Way is not merely a way to the goal, but is, in a fundamental sense, the goal itself. The goal is 'middle-wayedness'. When one can enjoy life's tensions calmly, he has arrived at the door of Nirvana. Nirvana is not a kind of extinction which is merely negative. Lord Buddha was no nihilist. Nirvana is extinction only of the tendency to want things to be other than they are. This is the ultimate meaning of equanimity and the Middle Way.

Judaism and Islam: Some Historical Vignettes

(Dr. Arnold Toynbee)

JUDAISM

The earliest Christian missionaries found their best recruiting-ground among the Gentile converts and semi-converts to Judaism who had attached themselves to the Jewish communities that by that time were scattered over the Levant.

But the Jews' first concern has not been to convert the rest of the human race to Judaism; it has been to preserve the corporate existence and identity of the Jewish people in adverse conditions that have proved too much for most other peoples that have been exposed to them. For instance, the Jews' kinsmen and co-religionists, the people of the ancient Kingdom of Israel ("the Ten Tribes"), have lost their identity and have disappeared, except for a few hundred Samaritans

who are still to be found in Jordan in the neighbourhood of Nablus.

THE 'DISPERSION'

In the sixth century B.C. the Jews' ancestors, the people of the ancient Kingdom of Judah, lost not only their State but their country. The leading elements in the community were deported to Babylonia; and, ever since then, "the Dispersion" has been the life and soul of Jewry.

In the course of centuries, the Jewish Dispersion's centre of gravity has shifted several times over. First its centre was Babylonia, then it was the Graeco-Roman world, then the Islamic world, then Eastern Europe; today it is the United States.

In Dispersion the Jews' fortunes have varied. Often they have been prosperous; at least as often

they have been penalized; sometimes they have been persecuted. The most atrocious persecution that they have ever suffered has been in our own lifetime in Europe, and the perpetrators of it were people with a Western Christian past.

Through all these vicissitudes the Jews in Dispersion have always looked forward to, and worked for, the re-establishment of a Jewish community and a Jewish State in the former territories of the Kingdom of Judah and Israel.

A Jewish community was re-established in Judea in the sixth century B.C., within fifty years of the deportation to Babylonia. In the second century B.C. this Judean Jewish community re-established an independent Jewish State. Both State and country were lost again by the Jews as a result of their challenging the overwhelming power of Rome.

In our own lifetime we have seen a third Jewish attempt (counting the original conquest as the first) to win a foothold in Palestine. After the First World War the Jews acquired a national home there; after the Second World War they established, by force of arms, an independent State of Israel on Palestinian soil (though most of the territory of the ancient kingdoms of Israel and Judah lies today not in present-day Israel, but in the Arab kingdom of Jordan).

Each of these two Jewish re-occupations of territory in Palestine has been the work of the Jewish Dispersion; and the Palestinian Jewish community and State have been the Dispersion's pride and joy. But, each time, the more prosperous members of the Dispersion have chosen to stay where they were. In the sixth century B.C. only a minority of the Babylonian Dispersion returned to Judea; a still smaller fraction of the present-day Jewish community in the United States has emigrated to present-day Israel.

NATIONAL RELIGION

In Jewish eyes, Judaism is the national religion of the Jewish people; and, though Jewry admits Gentile converts, most Jews are Jews by physical descent. One of the articles of the Jews' faith is that, one day, their god Yahweh will establish

a Jewish world-empire through the agency of the Messiah, the Lord's "annointed" human agent.

When this happens, all the Gentiles will be converted to Judaism; but it seems to be doubtful whether, according to the orthodox Jewish belief, this conversion will give the Gentiles the status of firstclass members of the Jewish community. As the historic "chosen people," the Jews are, perhaps, to retain a privileged position, not unlike that of the Brahman caste in the Hindu world.

Hinduism does, in fact, have in common with Judaism the feature that the religion is bound up with a particular community and is mainly inherited by descent, not propagated by conversion. On this point, Judaism and Hinduism present an identical contrast to Christianity, Islam and Buddhism, which are missionary religions first and foremost and are hereditary religions only in so far as children are apt to take their religion from their parents.

But it is the three essentially missionary religions, not Judaism and Hinduism, that are the new departures. Primitive religion has always been part and parcel of the culture and the social organization of some particular community.

TRADITIONALISM

There was, indeed, nothing unusual about the original relations between the Children of Israel and their national god Yahweh. They were Yahweh's people, and Yehweh was their god.

According to the Israelite tradition, this relation had been originally established by a covenant between the two parties, after Yahweh had delivered the Israelites from bondage in Egypt.

Yahweh, in the Israelites' earliest vision of him, resembled an elemental physical force—as potent and as dangerous as an electric current of high voltage—more than he resembled a moral personality. He was a fire-god, a storm-god, and a war-god, fighting for his chosen people against the gods of their human enemies. As far as he was a personality, his character was unedifying. He was temperamental, impulsive, capricious, vindictive, and jealous in exacting from his human

partners a strict fulfilment of their obligations under his covenant with them.

This original Israelite picture of Yahweh may be shocking to modern minds, but it is not surprising. It is the standard primitive picture of the nature of the mysterious power behind the phenomenal universe. If this picture is shocking to us today, this is because the people of Israel and Judah, and their Jewish successors in the Dispersion, have progressively changed the original picture of Yahweh out of all recognition. They have changed it for the better, and they have handed on this better picture to the Jews, Christians and Muslims, of a later day.

'TORAH'

We can follow this progressive change in the Israelite-Jewish vision of God's nature, because the record of it is embedded in the Torah. This Hebrew word, meaning God's "teaching," is the Jews' name for the collection of books, of many different authorships and ages, which Christians call "the Old Testament." The documents in this collection date from as late as the second century B.C., back to at least as early as the ninth century B.C., and even the earliest of them have a long pre-history.

When we dissect them, as far as this can be done, into their historical components, they show us the figure of Yahweh changing both in character and in stature. He comes more and more to be seen as being loving, merciful, and just; and at the same time more and more to be seen as the God, not just of Israel, but of the whole Universe. In the Jewish world of Jesus' day, this was how Yahweh was seen both by Jesus and by contemporary Pharisees.

To Jews it seems obvious that this new Jewish vision of God confirms the traditional Jewish conviction that the Jews are God's chosen people. If they are not, why should God have given this new vision of Himself to the Jewish people alone and not to any other?

On the other hand, to non-Jews, the revelation that God is loving and just, and that he is also the God of the whole Universe, seems to make the

Jews' belief that they are God's chosen people untenable. A God who is the God of the whole Universe will consequently be the God of the whole human race. A God who is both loving and just will love all his creatures without singling out any of them to be his favourites.

UNIVERSALITY

For a non-Jew it is a paradox that the new Jewish vision of God did not lead the Jews themselves to transform Judaism from a hereditary national religion into a missionary religion, addressing itself to all men. The Jews' reluctance to take this step reminds one, if one has been brought up in the Christian tradition, of the parable in which a servant buries in the ground the talent that his master has entrusted to him for turning to account.

This is an issue on which it is very difficult for Jews and Gentiles to see eye to eye. But there is a matter of historical fact that is indisputable. The new vision of God, at which the Jews have arrived, was so attractive and so precious that twice over, Gentiles have done with it what the Jews themselves have always shrunk from doing.

First Paul (a Jew himself), and then, 60 years later, the Arab prophet Mohammed, have run away with Judaism's revolutionary new vision and made of it a gospel for the whole of mankind. The creation of these two new Judaic religions, Christianity and Islam, with their universal appeal has been exasperating for the Jews. Jews cannot accept the Christian Church's claim that it is the true heir of Israel, or Mohammed's claim that Islam is the pure religion of Abraham.

To see one's national religion purloined by outsiders and then marketed by them to all and sundry in a garbled form is to be the victim of a practical joke in very bad taste from the point of view of the people on whom it has been played. Yet, when the Jews themselves had held back from communicating their new vision to the Gentiles, it was really inevitable that the Gentiles themselves should seize upon it and run away with it. The value of the new Jewish vision is so immense, and is also so manifest, that the non-Jewish majority of mankind was bound to steal

it from the Jews if the Jews did not anticipate this by themselves, taking the initiative in sharing it with their fellowmen.

ISLAM

One of the ironical points in this paradoxical story is that Christianity and Islam have become universal in spite of themselves. There is no evidence that Jesus ever thought of his mission as extending beyond the Jewish community to the Gentiles; and Mohammed certainly thought of his mission as being to his own nation, the Arabs. God, so Mohammed believed, had commissioned him to give the Arabs a divinely revealed book, and thus to put them on a footing of religious equality with the existing "People of the Book," that is, the Jews and the Christians.

If Islam had remained just the Arab national version of Judaism and Christianity that Mohammed had designed it to be, it would almost certainly have had the same fate as the Arian form of Christianity, which, three centuries before Mohammed's day, had been adopted, as their national religion, by some of the Teutonic barbarian invaders of the Roman Empire. These Arian Teutonic invaders were all either converted to Catholic Christianity or exterminated, and the subsequent Muslim Arab invaders of the Roman Empire's south-eastern provinces would probably have met with one or other of these two alternative fates if Islam had not been taken in hand, and turned into a universal religion, by converts from among the Arab conquerors' non-Arab subjects.

THE CONVERTS

These ex-Christian and ex-Zoroastrian converts to Islam fitted it out with a theology which, on the precedent of Christian theology, was based on Greek philosophy. In their hands, Islam became a religion for all men. The Arabs did lose their supremacy in the empire that they had founded, after dominating the conquered peoples for not much more than 100 years. Their converted subjects then supplanted them; but, thanks to the converts' previous work, Islam lived on, and it also outlived the gradual break-up of the Islamic world-State and its final extinction by the

Mongols in the thirteenth century of the Christian era.

Today Islam, even more than Christianity and Buddhism, is a universal religion. It transcends all local differences of race, language, and habitat. All Muslims genuinely feel themselves to be brothers, and this traditional sense of Muslim solidarity may perhaps prove stronger, in the long run, on its own ground, than the Western ideology of nationalism that is now invading the Islamic world.

MONOTHEISM

The conversion to Islam of the original Arab Muslim conquerors' non-Arab subjects occurred against their Arab rulers' will. So far from being forcibly converted, the conquered peoples themselves took Islam by storm. Mohammed had laid it down that the "People of the Book" (*i.e.*, Jews and Christians and, by analogy also, Zoroastrians and even Hindus) had a right to be protected by the Muslim Government if they submitted to its authority and undertook to pay a surtax.

Mohammed's Umayyad successors in the Government of the Arab empire were Muslims only skin-deep; so they preferred surtax-prayers to converts. It was the non-Arab subject peoples who forced their hand, and eventually supplanted them politically, by insisting on becoming Muslims.

Islam differs from Christianity, and resembles Judaism, Hinduism, and primitive religion, in not drawing the Christian distinction between "Church" and "State." Indeed, Islam became a successful religion only after it had become a successful State, and, what is more, it owned its eventful triumph as a religion to its previous political success.

During the first twelve years of his mission, Mohammed preached monotheism in his native city-state Mecca at the risk of his life and with little to show in the way of conversions. His life was in danger because the shrines of the pagan gods and goddesses of Mecca attracted pilgrims from all over Arabia; the pilgrimage brought commercial business to Mecca, and the ruling

aristocracy was composed of the leading Meccan business men.

When Mohammed declared that all the Meccan divinities except one were not true gods but figments, the Meccans thought that his new doctrine threatened them with commercial ruin, and they therefore felt as bitterly towards him as the Ephesians felt towards Paul when he undermined the worship of their local goddess Artemis. Mohammed, immensely to his credit, persisted in delivering the message with which he believed that he had been charged by God, and he resisted a temptation to compromise by pronouncing that the three goddesses of Mecca were God's daughters.

POLITICAL IMPLICATION

The turning-point in his career came when he went into politics. The opportunity to do this was given him by a joint invitation from contending factions in the city-state of Yathrib (known, since then, as Medina, meaning "the city of the Prophet.") They asked him to bring peace to their State by becoming the neutral head of its Govern-

ment. Mohammed accepted and proved to be a consummate politician, besides being a religious genius.

The political and military power that he rapidly built up at Medina enabled him eventually to bring his native Mecca to her knees. He gave her generous terms, and made her a centre of fortune by making her the chief holy city of a religion that was to spread beyond Arabia over about a quarter of the Old World. But Islam had to pay, as a religion, a high price for its political success. Ever since Mohammed's withdrawal from Mecca to Medina, Islam has been implicated in politics.

Perhaps the present-day invasion of the Islamic world by western nationalism may at last give Islam an opportunity to shake off the unfortunate incubus of its political past. It might then perhaps become, once again, the pure religion that it was when Mohammed, at his peril, was preaching his Abrahamic monotheism to unwilling ears in his native Mecca.

Vivekachudamani

(Sri Swami Narayananda)

न प्रत्यब्रह्मसोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥४३६॥

439. He who never makes a distinction in respect of the Jiva and Brahman, or Brahman and the world, he who knows this by knowledge, has the marks of a Jivanmukta.

Commentary: The knower of Brahman does not have any sense of difference between Jiva, Brahman and the universe. For him there is no sense of duality now. He sees God in the world and in every creation. Thus he has no individualized attachment, hatred or prejudice. He is above the pairs of the opposites. He identifies himself with all. He has neither attachment nor hatred for the world. Delusion is absent in him, and the ego has vanished from his heart.

साधुभिः पूज्यमानेऽपि पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥४४०॥

440. When worshipped by good men or

oppressed by the wicked, one who keeps up his equanimity, has the characteristics of a Jivanmukta.

Commentary: Censure and praise affect the worldly-minded man. Ignorance induces one to seek praise and glory, and dread censure. The man of knowledge is not elated by attention paid to him or honours showered on him. He remains unmoved when disregarded or insulted. He remains happy in the realization of the Self even though made to suffer by others.

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लीयन्ति सन्मात्रतया न विक्रिया-

मुत्सादयन्त्येष यतिर्विमुक्तः ॥४४१॥

441. Sense-objects, induced by others, enter into a sage in the same way as waters of the river enter a sea; they merge into one identical reality.

or existence absolute; such a one is, indeed, liberated.

Commentary: A liberated sage lives in the world like a lotus in water. On the attainment of realization the saint does not give up his body but remains in this world to set an example to others and do good for humanity. He is not under the sway of the sense-objects, and though people may subject him to their influence, he is not affected by them. He may live amidst all temptations, but his mind is never attracted to sense-objects. One can easily judge him through his absolute detachment, balance of mind, and wisdom. His realization is compared to a vast expanse of water, as the sea, and though the influence of the objects may flow into him, it gets absorbed instantaneously in his great wisdom, and thus has no delusive effect at all. His body, since it has to live, is subject to heat and cold, hunger and thirst. But these do not dictate his understanding. He takes food so as to sustain himself. He does not eat with greed or just to satisfy his palate. Every action of his would indi-

cate that he is not affected by the sense-objects.

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥४४२॥

442. For one who has known the supreme Reality, there is no more Samsara, or the cycle of births and deaths. If he has yet to undergo the afflictions of transmigration, then his knowledge of Brahman is shallow and is only directed by the outgoing tendency of the mind.

Commentary: Self-realization is not an intellectual understanding. It is attained through intuition. It is a state of unmixed and perennial spiritual experience. The mind, which has an outgoing tendency, cannot grasp the knowledge of Brahman. The person who is subject to the afflictions of the world and the bondage of the Samsara, is not said to have attained the realization of Reality, though he may have an intellectual apprehension of it, which is shallow by itself and dictated by the outgoing tendency of his mind.

Essence of 'Brahma Sutas'

(Sri K. S. Ramaswami Sastrî)

[Continued from the Previous Issue]

ADHYAYA TWO: PADA ONE

The first Adhikarana (*Smṛtyādhikāraṇam*) consists of Sūtras one and two, and shows that the Smṛtis of Kapila and others, who affirm Pradhana (matter) as the independent source of the universe, are wrong, as they contradict one another, and are, further, opposed to the Śruti (Veda).

The second Adhikarana (*Yogapratyūktyādhikāraṇam*) consists of only one Sūtra (number three) and shows that the Yoga doctrine of Pradhana being the independent cause of the universe is wrong. The Sāṅkhya doctrine of the soul being Asaṅga (pure) is acceptable. The Yoga doctrine of Nivṛtti (introspection) is also acceptable. But the Yoga system calls Isvara only as the Adi-Guru, and not the source of creation. This is wrong.

GOD AND WORLD

The third Adhikarana (*Nā Vilakṣaṇatva-ādhikāraṇam*) consists of the Sūtras four to 11 and shows that, though the world is of a different nature from God, God could be its causal force. The Sūtrakara asks: Is there not such a defect, if that be a defect, in your system also? How can Pradhana of Prakṛiti, which has no form or sound, be the cause of the universe of sounds and forms?

The fourth Adhikarana (*Sisṭaparigraha-ādhikāraṇam*) consists of Sūtra 12, and says that other doctrines also are similarly refutable, since disciplined and wise persons (Sisṭas) will not accept them.

The fifth Adhikarana (*Bhoktṛpatyādhikāraṇam*) consists of Sūtra 13 and shows that God and the world, though one, are apparently

diverse. Ramanuja says that the soul enjoys the fruits of Punya (merit) and Papa (sin), whereas God, who has no Karmic bonds but merely distributes results to souls, is not affected by the souls' pains and pleasures. Sankara says that the ether in the sky and the ether in the pot, though apparently separate, and the sea and the waves, though apparently diverse, are one.

The sixth Adhikarana (*Arambhanadhikaranam*) consists of Sutras 14 to 20, and discusses the passage already discussed:

यथा सोम्येकेन मृत्पिंडेन सर्वे मृण्मयं विशतं स्याद्वा-
चारभणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥

Sankara tries to show that Brahman alone exists and that the many-seeming world is unreal. He says that this will not destroy the foundations of ethics, as, till the realization of the only one Brahman is attained, the world is phenomenally real, just as dreams are real till we wake up. Ramanuja affirms the reality of all things and the separateness of God and soul and world. The Sutrakara gives to Brahman, who is the cause, and the world, which is the effect, the analogy of threads and cloth, and of the one Prana functioning as Pancha-pranah (five Pranas). Thus that God is the cause of the world is common to all systems of thought, apart from the question of the reality or unreality of the world, and of God as having name and form, or without name and form.

GOD AND SOUL

The seventh Adhikarana (*Itaravyapadesadhikaranam*) consists of Sutras 21 to 23, and shows that though God and soul are one, there is no force in the argument that if that is so, the Jiva will not get bound by the body. Till the Jiva realizes its oneness with Brahman, it is separate. For instance, a diamond is a diamond and a pebble is a pebble, though both are stones. There is no such problem to Ramanuja who says that Iswara and Jiva are separate.

The eighth Adhikarana (*Upasamharadarshanadhikaranam*) consists of Sutras 24 and 25, and gives the example of milk be-

coming curd to show that just as milk can become curd, which is unlike it, God can become the world, which is unlike Him. Another analogy is that the gods can create by force of will and that the supreme and omnipotent Iswara can equally do so.

COSMIC RELATIONSHIP

The ninth Adhikarana (*Kritsnaprasaktyadhikaranam*) consists of Sutras 26 to 29, and disposes of the objection that if the entire Brahman becomes the world, no Brahman will be left, and that if a part of Brahman becomes the world, the Sruti-saying that He has no name or form will be offended. The Sutrakara says that Brahman is not like a mere object in the world and that its potency is unique, as revealed by the scripture. Further, even in our case, we see the variety of dream-creations, though each one of us is but one person. For knowing what is beyond the mind, we must not rely on logic, but on scripture.

अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत् ।

प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम् ॥

Further, the Sutrakara asks: Is there not the same defect in your theory also? How can the formless, infinite Pradhana become the diverse universe? How can the super-subtle, formless atom become the huge universe?

The tenth Adhikarana (*Sarvopetadhikaranam*) consists of Sutras 30 and 31, and shows that though Brahman has no hands or feet, He is omnipotent as affirmed by the Sruti (scripture).

The eleventh Adhikarana (*Prayojanatvadhikaranam*) consists of Sutras 32 and 33, and shows that God does not embark on creation with any purpose but in a spirit of creative Leela (sport).

The twelfth Adhikarana (*Vaishamyanairgrhnyadhikaranam*) consists of Sutras 34 to 37, and shows that God has no partiality or cruelty, since He acts according to the Karma of the souls.

PADA TWO

In Pada One, heterodox views were refuted

by citing the Sruti. Now an attempt is made to refute them by pure logic.

The first Adhikarana (*Rachananupapattya-adhikaranam*) consists of Sutas 1 to 10, and shows that insentient Pradhana or Prakriti cannot create an orderly universe which is governed by definite and unalterable laws. Grass cannot become milk but is transformed into milk only in the udder of the cow.

The second Adhikarana (*Mahaddirghadadhikaranam*) consists of Sutra 11, and shows the untenability of the atoms being the cause of the universe. Atomicity must persist in the effect if the atom is the cause of creation.

The third Adhikarana (*Paramanujagadakaranatwadadhikaranam*) consists of Sutas 12 to 17, and shows the untenability of the atomic theory. What operates on the atoms and evolves the world out of them? They say Adrishta (the unseen) operates. But how can Adrishta, which inheres in the soul (Atma), operate on the atoms? If atoms could combine into a universe, the soul will be in the body's bondage for ever, as there will be no force dissolving the atomic combination.

DOCTRINAL DIFFERENCES

The fourth Adhikarana (*Samudayadhikaranam*) consists of Sutas 18 to 17, and refutes the Buddhist view of the universe. There are four schools among the Buddhists, viz., Sautrantikas, Vaibhashikas, Yogacharas and Madhyamikas. Each of them has got an elaborate philosophical theory. But the common defect of all of them is in their not postulating the reality of God or soul or world, but trying to derive everything from 'momentariness' (Kshanikatvam) or 'non-being' (Sunnyatvam). The existence of self-awareness as being real and as existing always, and the existence of memory, show the untenability of their philosophical position.

The fifth Adhikarana (*Nabhavadadhikaranam*) consists of Sutas 28 to 32, and continues the same opposition to the doctrine of Buddhism, and shows that we experience objects as being outside of us, and that we cannot derive them from 'non-being' or equate them with a dream.

The sixth Adhikarana (*Eka-minnasambhavadadhikaranam*) consists of Sutas 33 to 36, and opposes the Jain philosophic saytem. The Jains affirm the Saptabhanginyaya, and say that everything can be affirmed by seven propositions (viz., it may exist; may not exist; may exist and may not exist; may be inexpressible; may exist and may be inexpressible; may not exist and may be inexpressible; and may exist and may not exist and may be inexpressible):

स्यादस्ति, स्यान्नास्ति, स्यादस्ति य नास्ति च,
स्यादवक्तव्यः, स्यादस्ति चावक्तव्यश्च, स्यान्नास्ति
चावक्तव्यश्च, स्यादस्ति च नास्ति चावक्तव्यश्च ॥

Such simultaneity of contradictory affirmations cannot be correct, according to the Sutrakara. The Jains do not affirm God. They affirm that the soul is (astrally) of the same size as the body. If at the next birth, a smaller body is got, a portion of the soul will hang loose without a body; if a bigger body is got, a portion of the body will have no soul. The soul must be atomic (Anu) or infinite (Vibhu).

OPPOSITION TO OTHER HINDU VIEWS

The seventh Adhikarana (*Pratyadhikaranam*) consists of Sutas 37 to 41, and attacks the Saiva view, i.e., the views of the Kapalas, the Kalamukhas, the Pasupatas and the Saivas, according to Ramanuja. Sankara calls them as Maheswaras. The Sutrakara opposes their view that God is only the efficient cause of the universe but not their material cause as well.

The eighth Adhikarana (*Utpatya-sambhavadadhikaranam*) consists of Sutas 42 to 45. According to Sankara, the Sutrakara, contradicts the Bhagavata view that Sankarshana and Pradyumna and Aniruddha emerge from Vasudeva and proceed as effects from cause, though God is the material and the efficient cause of the universe. If Sankarshana and others are effects, they will be transient as all effects must be transient. But Ramanuja takes Sutra 44 and 45 as Siddhanta Sutas, and says that the one Vasudeva assumes the Vyuha-forms (Sankarshana and others).

One point of consideration is whether the

Sutrakara could have had in mind the four Buddhist schools of philosophy or the Jain school of philosophy, which must have sprung up as regular systems of philosophy after the Buddha and Mahavira had preached their doctrines to the world. No doubt, their views were antecedent to Sankara; Ramanuja and others came much later; and all of them, *viz.*, Sankara, Ramanuja and others, quite naturally discussed the dominant doctrines of their time before formulating their own. In fact, each thinker set aright a certain defect which was pervasive in the philosophy of his time. The Sutrakara must have dealt with the

early stages of the ideas, which were stressed by the Buddha and Mahavira later on. Some may say that the Sutrakara himself may have been post-Buddha or post-Mahavira. But there seems to be no foundation for such a view.

The net result is that Pada Two deals with all the possible alternative world-views and negates all the doctrines that are against the Vedas or against reason, and proves by the Sruti (revelation) and Tarka (ratiocination) the Sruti-view that God is the material and the efficient cause of the universe.

[To be continued in the October issue]

Siva's Ambrosia

(Sri Swami Sivananda)

THE ABSOLUTE

1. God became Man. Man will become God again. God *plus* desire is man. Man *minus* desire is God.

2. There is no other means of knowing God than direct, intuitive realization, after the lower nature has been completely transformed through arduous self-discipline.

3. One directly attains the knowledge of Truth or Brahman through one's own pure thinking, reflection, meditation and spiritual experience.

4. Satchidananda is the best possible definition of God or Brahman or the Absolute, if definition there could be.

THE RELATIVE

5. There is a relation of succession of one idea after another, which constitute the perception of the world.

6. Time is the product of the mind's imagination, and is relative to the flow of ideas, which sustains the cognition of matter.

7. Space is a relation of co-existence of ideas, and so is relative to the activity of the mind.

LAMP OF LOVE

8. There is a lamp which can dispel all darkness. This lamp is within you. Kindle the lamp of true love inside your heart.

9. Love is joy. Love is truth. Love is power. Love is God.

10. Life is a sacrifice. True wisdom dwells in pure love.

11. Ask nothing from God, but God.

STEPS TO SELF-REALIZATION

12. Contentment, balance of mind, association with the wise, rational investigation, dispassion, self-discipline and sustained aspiration are the fundamental requirements for attaining Self-realization.

13. Meditation is the ladder that lifts you up to the pinnacle of cosmic consciousness.

14. Objects of enjoyment appear to be pleasant only when one has a hankering or desire for them. One must eschew such desires in order to attain spiritual perfection.

15. There must be persistent self-effort and burning aspiration to grow every moment in spiritual awareness.

16. One must be an embodiment of virtues. Real progress begins thereafter.

SELF-EFFORT

17. Fate is a non-entity. It should not influence your action, or mode of thinking or perspective.

18. Fate is nothing but the inevitable consequences of one's already accomplished efforts. One should not brood over the spilt milk.

19. The future is in your hand; you can mould it through your present effort, according to your own choice.

DISCIPLESHIP

20. Gurus are not rare. Rare are the *shishyas* or disciples.

21. Only those who can follow are able to lead.

22. Negation of the Guru's teachings by means of conduct is negation of discipleship.

23. True discipleship consists in understanding the spirit of the Guru's teachings and the ability to effect it in one's life.

24. Selfishness and egoism on one hand, and discipleship on the other, cannot go together.

25. Opportunism and insincere show of reverence, prompted by selfish motive, on one hand, and obedience and spiritual aspiration on the other, are incompatible.

Ashram News and Notes

Sivananda Literature Festival

RISHIKESH, July 21—

As the monsoon clouds hovered over the U-shaped valley that was wrapped in a cloak of rain-soaked verdure, to this ancient, lackadaisical pilgrimage-town, wherein could be traced the spiritual echoes of many an outstanding moulder and inspirator of Hinduism, were revealed the glimpses of a renewed effort and holy aspiration for the induction of the ancient cultural values—the priceless spiritual heritage of this country—into the fabric of modern society.

The occasion marking this was the celebration of an uncommon "festival" concerning the commemoration of the vast amount of ethico-spiritual, socio-religious and Yoga-Vedanta literature of the well-known saint, Swami Sivananda, whose services in the field of effective propagation of the ancient idealism of this country in the light of modern evaluation to suit the fast-changing conditions of the society of today, have indeed been remarkable.

"MORAL REGENERATION" CONFERENCE

For here was seen quite a rare example of the fusion of the cross-currents of the various streams of society and religious traditions. In a place like Rishikesh, which has been rather unfortunately associated mainly with the naive and the grosser forms of Hinduism, flocked by the masses and the traditionalists, and feathered, by and large, by such elements of the Sadhu community as are disdainfully regarded by their ur-

banized fellow-countrymen as parasitical,—it was here that one found a remarkable unity of thought and aspiration at a "moral and spiritual regeneration" conference, which was the highlight of Swami Sivananda's "literature festival" that commenced on the morning of 18th and concluded by midnight yesterday (July 20).

Participating in it were a large number of spiritual seekers from the various parts of the country, representing the cross-sections of the religious-minded common individuals and the rational intelligentsia,—doctors, servicemen, educationists and holy men among them, as well as a few visitors from Australia, Indonesia, Germany, Switzerland and the USA, who were already residing at the Ashram of Swami Sivananda.

The common features of the three-days congregation were prayer and meditation class in the early morning, and afternoon and evening sessions of discourses which widely ranged in their interpretation of the various aspects of ethics and spirituality.

The venue of the festival was the Ashram of Swami Sivananda, which indeed had put on a colourful appearance of gay festivity. There were scintillating illuminations and decorous bunting and arches and festoons, and when the discourses were not in progress, the whole place reverberated with a paradoxically hilarious gaiety and with enlivening music of various sorts, including that of massed bands. There was also the

side embellishment of a couple of dance-recitals, in *Kuchupudi* and *Bharatanaty* styles, by Miss Yamini Krishnamurthy, noted exponent of classical dancing.

PROPAGATION OF ETHICAL VALUES

The burden of the festival was however of a different type: its sober aspect. At the three sessions of the "moral and spiritual regeneration" conference and the two symposia on ethical, religious and Yoga literature, speaker after speaker, representing the Hindu, the Buddhist, the Christian and the Islamic traditions, stressed on the paramount need of a common, unified effort at effective mass propagation of ethical and spiritual values, at various stages of life and strata of society, without the trappings of institutional religion.

Emphasis was obviously laid on Swami Sivananda's spiritual literature, since it was a festival primarily concerned with its commemoration.

The assembled spiritual seekers discussed how the proper induction of ethical and spiritual values could help the moulding of modern perspective with regard to the various problems of life, promote peace, understanding and goodwill among nations, foster religious harmony and strike an effective balance between the material and the spiritual, and conduce, in particular, regeneration and cultural flowering of the human personality.

Among the speakers at the "moral and spiritual regeneration" conference and the symposium on the spiritual literature of Swami Sivananda were: Dr. Sushila Vighnay, a social-worker from Surendranagar (Saurashtra); Major Harsono, of the Indonesian Police Service; Dr. Hubert Witzig, of Switzerland; Mr. M. Latimer, a Buddhist from Australia; Dr. B.G. Adhwaryoo, well-known eye-specialist from Saurashtra; and Swami Chidananda, Swami Krishnananda and Swami Jyotirmayananda, of the Sivanandashram.

The climax of the festival was a mammoth procession that wound its way with colourful and musical pageants yesterday (July 20) evening around the town of Rishikesh which had put

up illuminated arches in the honour of Swami Sivananda who was as much a centre of attraction in the other programmes of the "festival" as in the procession.

A very interesting exhibition, depicting the origin and the growth of the saint's mission of the dissemination of spiritual knowledge, was on view.

Messages of greetings for the commemoration of Swami Sivananda's literature were received from Governors, Ministers of the Central and the State Governments, and prominent leaders of the country, as well as from many persons from abroad.

GURU PURNIMA

The Guru Purnima was observed at Sivanandanagar on 20th July. Polarizing with the Sivananda Literature Festival (reported above), the occasion drew a large number of disciples of Sri Swami Sivanandaji Maharaj from various parts of the country. There were a prayer congregation in the early morning, a special worship at the Viswanath Mandir and an elaborate Pada Puja to Sri Gurudev in the forenoon, and a Satsanga in the afternoon, when discourses on the various aspects of his teachings were given.

Among those who spoke on different occasions during the "literature festival" and on the Guru Purnima day, besides that have already been mentioned, were: Dr. B.G. Adhwaryoo; Sri Narayan Rao, President of the Berhampur Branch of the Divine Life Society; Sri A.V. Rede, Executive Engineer, of Rajkot; Dr. Ramjass, of Rewari; and Sri Pannalal, of Amritsar.

On the Guru Purnima day, an All-India Committee for a nation-wide dissemination of Sri Swami Sivananda's literature was formed (please see the back cover).

Among the participants at the "literature festival" and the Guru Purnima observance, apart from those otherwise mentioned, were: Capt. Soemarno, of Indonesia; Sri Rosa Schmitt and Sri Helene Wolf, of West Germany; Mrs. Vera Burch, of Wisconsin, USA; Dr. T.M. Sundari, of Mangalore; Dr. Devaki Kutty, of Lucknow; Dr. Lakshmi Mirchandani, of New Delhi; Dr. and Mrs. Krishna

Rao, of Madras; and Srimati S. Bhagyalakshmi, of Dehra Dun.

Special mention may be made of Swami Sat-chidananda, personal secretary to Sri Swami Sivanandaji Maharaj, in connection with the holding of the Sivananda Literature Festival, who distinguished himself for its detailed planning, organization and leadership, and Swami Amarananda who was the chief architect of the Sivananda Litera-

ture Exhibition, which is proposed to be kept on view till 9th September.

YOGA-VEDANTA FOREST ACADEMY

The eleventh foundation anniversary of the Yoga-Vedanta Forest Academy was observed at Sivanandanagar on 2nd July, when Swami Chidananda reviewed the special features of its activity during the past year. (The report is given below.)

Eleventh Annual Report of Y.-V. Forest Academy

(Read at the eleventh anniversary celebration of the Yoga-Vedanta Forest academy, held at Sivanandanagar, on 2nd July)

By the grace of God Almighty and the supreme blessings and guidance of Sri Gurudev, the Yoga-Vedanta Forest Academy has been continuing to render its useful and uncommon service to spiritual aspirants and seekers after Truth all over the world, since its inception in 1948.

Classes in the various branches of Yoga and Vedanta were being held as usual, the morning session being devoted to common prayers, meditation, Asana and Pranayama; the afternoon to discourses; and the evening to general Satsanga, including discourses, music, Sankirtan and Bhajan.

The morning meditation class is conducted by Sri Narasimhalu. The Yoga Asana Acharya for the first quarter of the year under report was Sri P.V. Krishnan; later, Swami Krishnananda Jr. took over from him, and now Yogi Anand (Irwin Troja) conducts the Yoga Asana class.

The afternoon classes are held by Swami Jyotirmayananda who has been discoursing mainly upon the *Yoga-Vasishtha* during the year under review. For some time Swami Prajnananda was teaching *Panchadashi* in the latter half of 1958. From the beginning of 1959, with the arrival of a number of students from abroad, Swami Chidanandaji has also been giving highly instructive discourses on the various practical aspects of Sadhana, which towards the end of the period under report, were mostly based on the teachings of Guru Nanak.

During the evening Satsanga, too, Swami Jyo-

tirmayananda gave lessons in the *Bhagavad Gita*, Raja Yoga and the *Upanishads*; Sri Neelakantha Brahmachari has been expounding the *Panchadashi*; and Sri Santosh and a few others have also been taking part in Swadhyaya at the evening Satsanga.

YOGA OF SYNTHESIS

Lessons in the Yoga of Synthesis are imparted by Sri Swami Sivanandaji Maharaj himself, during conversations with spiritual aspirants who meet him in the main office of the Ashram and sometimes in the evenings in his own Kutir. These highly illuminating talks have been published in the different editions of *Sivananda: Day-to-Day*.

Besides this, the Sivanandashram itself is an ideal field for the practice of this Yoga of Synthesis. The General Diseases' and the Eye Hospitals are wonderful fields of training in Nishkama Karma Yoga; the Akhanda Kirtan in the Bhajan Hall (which has been going on since nearly 17 years), the worship at the Temple and the evening Satsanga itself, provide opportunities to Sadhakas who want to grow in devotion to the Lord; facilities are provided for those who want to practise undisturbed meditation in the Ekanta (secluded) Kutirs of the Ashram, and some like Swami Saradananda and Swami Chaitanyananda are permitted to seek seclusion in the upper Himalayas in places like Uttar Kashi and Gangotri. During the year under review, Swami Chidanandaji himself spent four months at Badri-

nath, the holy town in the region of the eternal snows. Books for study and enlightened teachers to impart instructions on the various subjects, besides the regular classes in Vedanta, help seekers after Truth tread the path of Jnana Yoga.

INDIVIDUAL TUITION

The professors of the Academy, Swami Chidananda, Swami Krishnananda, and Swami Jyotirmayananda, took individual classes for visiting students (many of whom were from abroad) on the various practical aspects of Yoga and Vedanta.

Special classes were held by Swami Chidananda, Swami Krishnananda, Sri Shivaprem and Swami Jyotirmayananda for Major Harsono and Capt. Soemarno, of Indonesia, on the different branches of Yoga and ethics and philosophy for a period of three months.

Individual tuition in Sanskrit was imparted to a few students by Swami Jnanananda, while tuition in Nada Yoga (music) was given on the Veena by Swami Vidyānanda.

The special feature in all cases has always been the students' conversations with Sri Swami Sivanandaji Maharaj.

LECTURE TOURS

Swami Vishnudevananda, our Hatha Yoga professor, is still on tour in America and has trained a very large number of students in Yoga—in Malaya, Hong Kong, Indonesia, Australia, Canada and the U.S.A.

During the year under report, Dr. Sivananda-Sushila Vighnay also went on a tour of some of the South-East Asian and the Far Eastern countries, and imparted spiritual instructions held at various public meetings, organized by the branches of the Divine Life Society.

Swami Bhumananda continued to tour Gujarat and conduct special Yoga Training Camps, especially in schools and colleges.

Swami Chidanandaji paid a visit to Dehra Dun, during the period under report, and addressed the citizens of that town, at the Town Hall.

VISITING LECTURERS

As usual, the Academy received a number of erudite scholars, and the students had the

benefit of their special knowledge and experience. Mention may be made of some of the following visiting lecturers who addressed the classes of the Academy during the period under review: Pandit Annangaracharya; Dr. P.T. Raju; Dr. C.P. Ramaswamy Ayyar; Sri K.S. Ramaswami Sastri; Sri Leslie Shephard; Dr. N.N. Mukherjee; and Rev. James Milroy.

Sri S. Subba Rao, a distinguished Gita scholar, delivered a series of lectures on the *Bhagavad Gita*.

A number of visiting Yoga-Asana experts gave demonstrations of Yoga Asanas. Among them were Sri Ramachandra Rao, Sri Subramania Bua, and Miss Alda Lamachia.

MUSIC

It is well known that Sri Swami Sivanandaji Maharaj is a great patron of music which he regards as an integral part of Yoga. Under his aegis, the Academy has welcomed and honoured a number of musicians who have visited the Ashram and given countless performances. Western students present in the Ashram have also taken part in rendering religious music in various languages as well as on instruments. Sri Balakrishna Rao and Srimati Rama Devi continued to give music performances (vocal) and sing Bhajans at the Satsang during their sojourns at the Ashram. Among others who gave special performances were: Sri Parvatikarji, Sri Rajamanickam Pillai, Srimati Sivananda-Vani, Sri Siva-Subramania Pillai, of Annamalai University, Srimati Kalyani Varadarajan, Sri C.G. Pattabhiraman, Sri Padmanabha Bhagavatar, Sri E. Krishnamurthy, Sri K. Raghavaiah and Sri V. Rajamani Aiyer. Sri A.V. Kuppaswami, of New Delhi, conducted *Divya Nama Sankirtan* and also did a *Katha-Kalakshepam*.

As has been mentioned earlier, Swami Vidyānanda, the resident Veena-Vidwan, has been imparting instructions in Nada Yoga to resident-Sadhakas and visitors. Another music tutor was Swami Sangeetananda.

JNANA YAJNA

Even before the Divine Life Society was established in 1936, the primary mission of His Holiness

ness Sri Swami Sivanandaji Maharaj was to serve mankind through sharing of spiritual experiences, which heavenly blessings had bountifully showered upon him, through guiding aspirants on the path of truth, and through the interpretation of the great revelations abstrusely and symbolically presented in the scriptures of the world, especially of those belonging to Hinduism. This sharing of spiritual truths without the slightest reservation and with one and all, worthy and unworthy, spiritual-minded or hedonistic in outlook,—this insatiable urge to relentlessly bring before man numerous ways for his betterment, this criterion of dynamic dissemination of spiritual knowledge, has ever been the characteristic of Swami Sivananda's mission, its centrifugal force, momentum and fulfilment. It is this urge that has made him the author of countless publications,—leaflets and pamphlets, booklets and voluminous works on diverse topics, ranging from home remedies and physical culture to Samadhi and *Brahma Sutras*.

It is this urge that, more than three decades ago, made him utilize the precious donations of a few rupees given by chance visitors, while he was at Swargashram, for the printing of spiritual tracts (rather than for personal necessities), which he delighted in distributing freely to almost everyone he came across, no matter whether obliging enough to receive them or dourly indifferent,—an attitude in which he is firmly rooted even to this day, when the extent of the free distribution of his books covers the entire globe and their cost runs to several thousands of rupees a month. Year in and year out, Swami Sivananda is busily engaged in this Jnana Yajna with an ever-increasing interest, and goes on with a rapidly accelerating momentum, helped by a few munificent devotees who specially take a keen interest in supporting the mission of their Master. The following figures are indicative of the working of the Jnana Yajna department: Over 80,000 books were distributed free of cost during the year under review, their total price being Rs. 1,45,798; postage for despatching them amounted to Rs. 19,894, and packing and establishment charges were, approximately, Rs. 2,000

and Rs. 2,160, respectively (making up a grand total of Rs. 1,69,852).

The Academy published 47 volumes, during the year under report, most of them printed at its own Printing Press.

Besides this, the Press printed all the journals issued by the Divine Life Society, and the Academy.

The Yoga-Vedanta Forest Academy Weekly continued to be the official Weekly organ of the Academy and widened its services to the spiritual aspirants all over the world.

CELEBRATIONS

The Academy celebrated all the holy days of the major religions of the world, thus supporting the Founder's broad catholic outlook. The holy Christmas, the birthdays of the prophets of the world, Durga Puja, Guru Purnima, and the birthday of Sri Swami Sivanandaji Maharaj—were all celebrated with due honour.

As usual, the biennial Yoga-Vedanta conferences were conducted by the Academy during the year under report.

SCHOOLS OF YOGA

Four new Schools of Yoga were established at: (1) Rio de Janeiro, (2) Montreal, (3) Sydney, and (4) Norway (at Drammen).

ADDRESSES

The students of the Academy presented addresses of felicitations to Major R. Ramachandra Rao, and Swami Brahmananda (Michael Levien).

OBITUARY

One of the most erudite and dynamic professors of the Academy, Sri Swami Sadananda, attained Mahasamadhi, early this year.

FINANCES

The Academy continues to be financed by the Divine Life Society.

With the blessings and direct guidance of Sri Gurudev, and by the grace of God, the Academy has completed eleven years of useful services to spiritual aspirants, and we hope, with the blessings and co-operation of its well-wishers, to continue to serve humanity.

Registrar.

SIVANANDASHRAM AT KUALA LUMPUR

The Kuala Lumpur Branch of the Divine Life Society deserves congratulations from the Headquarters for having established a Sivanandashram at Batu Caves, near the capital of Malaya. The endeavours of the Branch to have its permanent residence in congenial surroundings were fulfilled when, after having acquired a plot of land, the main building of the Ashram was constructed, and finally declared open on 19th June.

Swami Gnanananda Saraswati, President of Sivanandashram, Batu Caves, is now permanently residing there and conducting regular public prayer-meetings on Fridays, Saturdays and Sundays, besides holding supplementary prayer classes which are attended by local children and others. Prayers at public meetings are led by Sri Vengadappa Chettiar, and is followed by reading from and discussion on spiritual literature, Bhajan and meditation.

The Kuala Lumpur Branch has drawn up plans for the construction of additional blocks at Sivanandashram, Batu Caves, to house the workers of the Ashram, its offices, committee room and library, besides a common prayer hall. Efforts are being made to collect necessary funds for this purpose.

SIVANANDA CULTURAL ASSOCIATION

Under the auspices of the Sivananda Cultural Association, Delhi, prayer meetings are conducted every week in the different localities of the capital, in which spiritually-inclined individuals are increasingly taking active interest. One of the recent prayer meetings, which was held at the residence of Dr. D.K. Viswanathan, of the South-East Asian Regional H.Q., of World Health Organization, was presided over by Sri D.P. Karmarkar, Union Minister of Health. The Association celebrated the Sivananda Literature Festival day and the Guru Purnima on 19th July, in a befitting manner. The President of the Association is Mrs. K. Raghu Ramaiah, wife of the Deputy Defence Minister.

SIVANANDA PUBLICATIONS OF THE MONTH

SIVANANDA, DAY-TO-DAY (Third Series), by Swami Chaitanyananda and Swami Venkatesananda, is a highly interesting and instructive book of anecdotes and pithy instructions on various topics by Sri Gurudev, covering the periods from 5th October 1957 to 15th June 1958, and from 25th March 1948 to 17th February 1949, its additional feature being verbatim transcription of five discourses by Swami Sivananda, given in Sept.-Oct., 1945. (Rs. 4, pp. 392 plus xxxi)

HIMALAYA JYOTI is the latest Book of Sayings by Swami Sivananda, dealing on general spiritual topics.. (Rs. 2.50, pp. 176)

LIGHT-POWER-WISDOM, by Swami Sivananda: The seventh and the eighth editions of this popular Book of Sayings, which was printed for the first time in 1945, are now simultaneously released by the Menlo Park, Pretoria, Branch of the Divine Life Society, and the Sivananda Literature Research Institute. (Re. 1, pp. 134 and 223, respectively)

PRESCRIPTION FOR HAPPINESS is an interpretation of Swami Sivananda's message to mankind, by Sri N. Ananthanarayanan, M.A., B.Sc. (Rs. 2, pp. 144)

JAPA YOGA, by Swami Sivananda, has been translated into Malayalam by Swami Gnanananda Saraswati and published out of the donation given by Dr. T.M.B. Nedungadi, of Madras. (Rs. 2, pp. 141)

[Continued on cover III]

JNANA-YAJNA AS GURU PUJA

It is well known that the offering most appreciated and valued by Sri Gurudev is that which promotes mass dissemination of spiritual knowledge. Some of the close disciples of Sri Gurudev propose that, on the occasion of his 73rd birthday (on 8th September), and in the course of the same year, he should be presented with 73,000 copies of one of his best-known works. For this purpose, a pocket-book of sayings, *Light-Power-Wisdom*, has been chosen.

Disciples of Sri Swami Sivananda and others are welcome to print in their names one thousand or more copies of this book at their earliest opportunity. The publication cost per thousand copies is Rs. 300. Devotees could offer, on the occasion of Sri Gurudev's birthday, any number of copies that they are able to pay for, e.g., 100 copies (Rs. 40) or 200 (Rs. 75), or 500 (Rs. 150), or 1000 (Rs. 300), or 5000 (Rs. 1500), or 10,000 (Rs. 3000). We are glad to announce that already 20,000 copies have been donated for, and 7000 copies have already been released. The following are the names of those who have sent their donations for the printing of *Light-Power-Wisdom*:

Mrs. Victoria Coanda, and Mrs. Vera Burch, Wisconsin, U.S.A.; Sri Sivananda-Ponnalath, Kuala Lumpur, Malaya; Srimati Bhagyalakshmi, and Sri Sivananda-Pushpa, Dehra Dun; Srimati S. Indira Madi, Udipi; and Sri Devaki Kutty, Lucknow.

The list of the donors will be printed at the end of the book. All contributions are to be sent to the President, Sivananda Literature Research Institute, indicating that they are for the "printing of *Light-Power-Wisdom*."

Secretary, Sivananda Literature Research Institute

SIVANANDA LITERATURE COMMEMORATION VOLUME

As already announced, the Sivananda Literature Research Institute is compiling a Commemoration Volume, for which a number of articles have already been received. The contributors to the Commemoration Volume are requested to note that all pertinent contributions sent by them will be included therein, and when the Volume is printed each of them will receive a copy of it. It is, however, to be noted that due to various financial commitments, the Literature Research Institute is right now not in a position to publish the Commemoration Volume, and, therefore, in order to hasten its publication, donations are invited to meet its printing bill, which will amount to Rs. 5000. As the Volume is to be of five hundred crown-quarto pages, if one or more of its pages are donated for by interested persons, it will be convenient for the Institute to release the Volume at an early date. The list of the donors will be added at the end of the Volume. Those who are interested may donate for one or more pages (Rs. 10 per page). Donations should be sent to the President, Sivananda Literature Research Institute, specifying the purpose, i.e., "for the printing of the Commemoration Volume."

Secretary, Sivananda Literature Research Institute

SIVANANDA PUBLICATIONS OF THE MONTH

[Continued from page 198]

YOGASANA is a new Gujarati publication of the Brihat Gujarat Divya Jivan Sangh, giving the techniques and the benefits of the major Yogic exercises, together with detailed illustrations. The subject-matter is taken from the writings of Swami Sivananda and translated and edited by Dr. B.G. Adhwaryoo.

Swami Sivananda and the Spiritual Renaissance, by Swami Krishnananda, and *Students' Spiritual Literature and Sivananda*, by Swami Chidananda, are the first two pamphlets released by the Sivananda Literature Research Institute. (Each 50 nP)

Sivananda Premanjali (in Hindi) is a pocket-book of exquisite compositions on Sri Gurudev by a worthy disciple, Srimati Prakash Dar.

SIVANANDA LITERATURE DISSEMINATION COMMITTEE

On the occasion of the Guru Purnima, a proposal was mooted by Dr. B.G. Adhwaryoo, President of the Brihat Gujarat Divya Jivan Sangh, and unanimously supported by a large gathering of spiritual seekers who had assembled at Sivanandanagar, that there should be a concentrated effort towards a nation-wide dissemination of the spiritual works of Sri Swami Sivanandaji Maharaj, now available mostly in English, and for that purpose they should be, one by one, simultaneously translated and published in all the major Indian languages. With the blessings of Sri Swamiji Maharaj, the Divine Life Society has formed a central body, known as the *All-India Sivananda Literature Dissemination Committee*, to implement the above-mentioned proposal. Besides a few senior disciples permanently residing at the Headquarters of the Divine Life Society, the members of the Committee, who have been nominated by Sri Swami Sivanandaji, are drawn from all the linguistic regions of the country.

The inaugural meeting of this Committee will be held at Sivanandanagar on 9th September 1959. The Committee will then form detailed rules for the effective working out of its main objective and decide the selection of a particular work of Sri Sivanandaji Maharaj and the procedure of its simultaneous translation and publication into all vernacular languages. Sri Swami Krishnanandaji has been appointed the President and Sri Swami Chidanandaji the Senior Vice-President of the Committee. Dr. B.G. Adhwaryoo and Sri H. Neelakantan have been nominated as Joint Secretaries, who will mainly function as co-ordinating organizers to bring about a close working of the different Branches of the Divine Life Society in respect of this special mission of nation-wide dissemination of the spiritual literature of Sri Swami Sivanandaji Maharaj. The sponsoring and the controlling body of the Committee is the Divine Life Trust. All correspondence should be addressed to:

*The President, All-India Sivananda Literature Dissemination Committee,
P.O. Sivanandanagar, Rishikesh, U.P.*

BIRTHDAY CELEBRATION OF SWAMI SIVANANDA

The 73rd Birthday of His Holiness Sri Swami Sivanandaji Maharaj will be celebrated at Sivanandanagar on 8th September. All are cordially invited to participate in the celebration (with prior intimation to the Secretary, Divine Life Society). The following is the tentative programme:

4.30 a.m. to 5.15 a.m.: common prayer, group meditation, chanting of hymns, Shanti Mantras; etc.; 5.15 a.m. to 6.00 a.m.: dawn discourse on the spiritual ideal of life as enunciated by Swami Sivananda; 6.00 a.m. to 6.30 a.m.: group demonstration of Yoga exercises; 6.30 a.m. to 7.00 a.m.: Prabhat Pheri; 9.30 a.m. to 11.30 a.m.: Pada Puja to His Holiness, Sankirtan, Bhajan and music recitals; 9.00 a.m. to 11.00 a.m.: special Puja and Havana; 12 noon: Sadhu Bhojan and common Bhandara; 3.30 p.m. to 6.00 p.m.: discourses on the life and teachings of Swami Sivananda; 6.30 p.m. to 7.00 p.m.: special Ganga Puja and Arati; 8.00 p.m. to 11.30 p.m.: Satsang—Sankirtan, Bhajan, special music performances, discourses on appropriate topics.

Branches of the Divine Life Society may celebrate the occasion in the best possible manner, including printing and free distribution of leaflets and pamphlets containing the teachings of Swami Sivananda, arranging public meetings, etc.

Voluntary contributions towards the furtherance of the spiritual mission of His Holiness will be thankfully accepted by: *Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.*